

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

“WHAT IS TRUTH?”

“THE ETERNAL RELINQUISHMENT OF ERROR.”

Vol. VI. { G. A. LOMAS,
EDITOR.

SHAKERS, N. Y., MARCH, 1876.

SHAKER VILLAGE, N. H. { N. A. BRIGGS,
PUBLISHER.

HOME WORK.

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The following hymn was written by Garret K. Lawrence—the Shaker poet, physician and faithful brother—in 1833. It has been in constant song ever since. We commend it to general use, even if some may think “there's more truth than poetry” in it; for be it remembered, this has ever been the very just charge against all Shaker religion and life. —ED.

This is the burden of my song—

Never to look abroad for wrong;

I find enough to do at home,

With all my best exertions;

Then why seek evil another,

Or try to injure a dear brother?

Such are not children of our Mother,

But slaves to basest passions.

How easy for the carnal mind,

Evil in other souls to find;

While to their own, how very blind—

They're scarcely worth observing.

But when old nature don't confound us,

And we survey the saints around us,

We find the good, the just surround us;

Of heaven how deserving!

O, may I evermore be wise,
And make a right use of my eyes;

Not be a fool, and miss the prize

For lack of self-denial.

This search of self, if you believe me,

And my experience don't deceive me,

Is *solemn work*; then do not leave me,

But help me bear the trial.

Henceforth, be this my daily toil:

At home to cultivate the soil;

A faulting serpent shall not coil

Within my breast, I'll kill it!

This work will make me kind and clever

To all around me, yea, for ever;

Then love, and joy, and peace, will never

Forsake my soul, but fill it.

Now, in this resurrection morn,

We can't believe they're heaven-born

Who shun the rose, but pluck the thorn.

That they may torment others;

For here, in Zion's fragrant bowers,

Where heaven sends such lovely showers,

We seek the buds, the opening flowers—

Kind Sisters and kind Brothers.

THE LAW AND THE GOSPEL.

—o—

ALONZO HOLLISTER.

“THE Law was a shadow of good things to come;” for though the substance to which the law pointed, existed, it could not come to man, until he was prepared, by growth, to comprehend it. So also the natural creation was formed to typify eternal things to which man was made heir, and destined to enter into possession, when sufficiently disciplined in temporal things, that he make no mistakes while dealing with eternal substances; and sufficiently unfolded to apprehend those substances, from the manifestation of figures representing them to his outward senses; as children learn from signs, called letters, to

comprehend what is contained in books. The reflection of this eternal substance upon man's consciousness, causes some sagacious minds to the opinion, that there can be no such things as miracles, or special providences; because God operates by unchangeable laws. And so he does, where those laws are not violated; for, where all is perfect order, harmonious adaptation of means to ends, there is probably no need of specials. Laws are not self-operators, but principles through which intelligent agency is manifested. In the rudimentary stage of signs, shadows, types and figures, the confusion caused by a wide departure from primitive law, man created needs that would not otherwise have existed; and these necessities increase in proportion to the extent of departure.

Accordingly as we near the eternal substance, by obedience to the law of eternal life, revealed in Christ, through whom the substance is manifested, the need of special providences is much diminished—in consequence of that uniform action, and adaptation of means to ends, which characterize all works of creation, over which the will of Infinite Wisdom exercised supreme control.

The intimate connection of the visible and invisible worlds, was first interrupted by man's fall from moral rectitude. God, in compassion for man's frailty, then promised, to all who would repent, a restoration of relationship to the higher order. That is, where the purpose of the natural order was so far accomplished, that the work designed to supersede it, would begin in those sufficiently unfolded to accept it. Though a large portion of mankind, presuming upon the goodness, and emboldened by the forbearance of God, continued adding sin to sin—and many hardened their hearts against all entreaty—despised the law of God, and trampled under foot his offers of mercy, yet there remained a resolute few, who chose to keep God's commandments, at whatever cost of selfish ease and carnal pleasure; and through these the restitution began, according to the promise of God. By them, the way of the tree of life has been held in trust for the race—in them, the kingdom of heaven, comprising the substance of all previous signs, types, and shadows, continues to be revealed; whereby a restitution of peace, order and union will be effected in all who will obey its laws, to the sacrifice of selfish life, and the things that pertain thereto. Without this sacrifice the works of death cannot be destroyed from the soul, nor the sting of death be taken away. But by this sacrifice, the soul is liberated from the power of temptation, and restored to union with its creator, from whom all good gifts flow, to perfect the soul in works of righteousness, which bring contentment and everlasting peace.

THE CHEMISTRY OF BREATHING.

—o—

D. FRAZER.

WHAT is the use of breathing? is it merely to draw in a portion of the atmosphere and then expel it?

Of all the processes involved in the manifestation of animal life, the act of breathing is the most important. We can live without food for days, but to live without air we cannot; we breathe about one thousand times an hour. If the process of breathing ceases but for a few minutes, life is at an end. Hence the necessity of breathing *deeply* of good air; just in proportion to our ability to absorb oxygen from the air, have we life. This absorption of oxygen by the venous blood is a chemical act. Therefore, to breathe rightly, first, have good air; second, let nothing enter the circulation which impairs the affinity of the blood for oxygen. Soda and saleratus should never be used in food, and the habit of taking much salt is amiss.

In former times when large open fire places were in use, and our houses loosely built, attention to ventilation was not required. Now that we live in close apartments with no open fire places, we are shut off from a true relation to the vitalizing oxygen of the air. Hence colds are frequent, and they are catching on the approach of cold weather.

Closely-confined air to breathe, associated with alkaline matter in our blood, cannot but be favorable to the formation of soft, flaccid, muscular tissue, just the pabulum in which the seeds of scrofula and consumption can grow apace. A word to the wise is sufficient.

GOD IN THE SOUL.

—o—

LOIS WENTWORTH.

THE world, with all its honors and riches, is nothing compared with God's favor. The reward felt by doing his will daily is all satisfying. Yielding the heart to God, nothing is lost, every thing gained—and the gain is an eternal one. The enjoyments of the perishable things of earth are cut short at the grave. The gains of earth are short-lived at longest. Its scenes and pursuits soon fail to affect us; and then, one unselfish thought or act is worth all years of selfish exertion. Our life has its trials—which seem hard to bear—these are important to prove us; for how will God prove us, unless we are tried? God requires the whole heart, a willing offering, a living sacrifice. Feeling that we have rendered these, a restfulness of soul ensues; and all passionate tumults, feeling the power of good in our souls, will, like the tossing waves of the sea of Galilee, obey the mandate, “Peace, be still!”

NECESSITY OF ORDER IN COMMUNE LIFE.

—O—
O. C. HAMPTON.

ORDER is a systematic arrangement of the different elements composing our practical life, including our physical, mental and spiritual existence. Although this is a restriction to the full meaning of the term, it applies with equal force to the entire phenomena of the universe. It is patent to all experience and observation, that without some systematic arrangement in the affairs of individual life, and a regular recurrence of the details thereof, very little good can be accomplished, and little enjoyment or contentment of mind secured. While man has not yet quite "worn out the make of heaven," and retains something of the genius of his original being, he spontaneously gravitates toward orderly arrangements in all the details of his life. He feels, moreover, a logical necessity for some kind of system, in all the departments of his existence as an individual, to secure the highest degree of satisfaction—enjoyment and peace—from his surroundings.

Much more does the necessity of order exist in a community of individuals; for here the problem of happiness and peace is very complicated, and the heterogeneous elements of its members, incline to run things into almost inextricable confusion. I do not conceive any necessary relations to exist between the two entities "Order and Government"—although in this rudimental sphere they are generally found in combination. I wish to be understood as dealing with order alone. In communities whose purpose is to be practical exponents of the social relations of human life, certain precepts and rules are agreed upon by the members, as canons of regulation, for the practical evolution of order and regularity throughout all the departments of such communities, and the very fact of the existence of these communities, implies that canons of regulation have been adopted by general consent of the members. And in so far as this is not the case, any disaffected persons happening to drift into such communities, are really not *bona fide* members, but schismatics, and should not be tolerated. I would be ashamed to repeat the hackneyed proposition, (rather truism), that no one should impose on a community, who is unwilling to comply with its constitution and by-laws, were it not my unhappy experience, to find that this is too constantly committed upon Shaker communities, and notoriously persisted in from year to year, with a perfidious perseverance only equaled by the false charity of any community, which allows itself to be weighed down by such undeserving material. It seems to me that no one in reason can fail to see the logical consistency of so correct a theory. In my opinion ninety-nine one-hundredths of all the afflictions of Believers, arise from the entertainment in our midst of persons at variance with the spirit and practice of our orderly, systematic arrangements; and who not only fail in finding satisfaction by their connection with us, but are clogs and curses in every department of society. And in the proportion that society fails to dispose of this class, it will gradually increase and overpower the conservative elements, and then farewell to Shakerism. It is fatal folly to shut our eyes against truths, or mince matters one atom; for natural laws and results never turn aside,

to save any *community* which ignores the dictates of common sense—much less the wisdom of both experience and inspiration. Some of the reasons why we should keep good order, and hold rigidly to systematic arrangements in life are as follows: (1) In order to be happy we must avoid infringing upon the territory and rights of others; and good order will secure this desideratum when all other means will have failed. (2) We have too little time to do the much good we ought to do in this life; and a systematical ordering of our time and precious opportunities will enhance our facilities for benevolence, a hundred-fold. (3) Without regularity, periodicity, and permanence, in our domestic and public duties, the poetry of life, and that sublime constellation of spiritual and social amenities, termed the dignity of *Christian Repose* are quite impossible; but with good order these blessed amenities constantly recur, bringing us into rhythmic unison with that holy song of joy, which trembles through the universe forever. (4) That the bright rivers of blessing may flow from the infinite fountain, in the lines of least resistance; and these lines are the beautiful, geometrical lines of good order. These are the "streams that make glad the city of God, the holy place of the Most High."

THE TRUE CRITERION.

—O—
SARAH ANN NEAL.

SINCE the first dawn of the Christian era, many individuals, under the title of prophets, have arisen with apparently great, but shallow power, to declare the doctrines of some so-called, new life; their ideas of the only true road to heaven and happiness. Not satisfied with the simple, yet plain teachings of the Christ, they have endeavored to soothe their own minds into an unchristian belief, and by false theories of meaningless words, (better adapted to sustain the selfish proclivities of perverted dispositions,) have exercised their artificial powers, to wield an influence over the minds of general humanity, that would veil the *genuine truth* of the Christian gospel, from the undeveloped spiritual understanding. But, humanity in very many instances have failed to become convinced of the truth of these false theories. Nor is it to be wondered at; for fruits of spirit *growth* have not evolved from their teachings. And now in this age of reason, intelligence and advanced spiritual light, it is not even to be conjectured, that religious quacks are going to appease the restless, agitated minds of individuals with false and erroneous doctrines. But the results of so much false teaching, is, to-day, manifested by the infidels extant in the world; who failing to find in professional churches the truth their souls so much desire and need, become the infidels they are. The "spirit of the letter," even, is not there; hence no spiritual good is obtained. But, it is better to be unbelieving, than thoroughly imbued with error. The *standard of truth* as lived by Jesus, the Christ, is the *true criterion* by which we may know the relation we bear to the infinite spirit of goodness, by whose power we have our existence, and to whose acceptance we should daily live. Nor is the momentous truth of Christian testimony to be mistaken for the eloquence of artificial creeds, whose sounds greet the ear pleasantly,

but affect the soul wrongly. The *purity* of Christian life and testimony is the line of demarcation, which separates those who embrace and fully practice its pure principles, from the natural, sensual order of the world, and the elements which constitute that order. And the work of the day, for those who would realize a salvation from sin, and a power to live above the practices thereof, is to *learn and obey the truth*, as taught and lived, by our *Christian* predecessors.

Keep this line of demarcation drawn, between the elements of good and evil, and the result will be a *growth* of soul, by the practice of heavenly principles, that will dispossess the human mind of every doubt it may entertain in regard to what truly is a religious life. Make the heart a pure temple for the indwelling of the holy spirit, then will our actions give expression to pure minds, and our words be mediums to convey to others chaste and holy thoughts.

THE GOSPEL, IN A NUTSHELL.

—O—
MATTHEW MESSNER.

JESUS was what the system he introduced made him—an illustration of the practical workings of Christianity. He differed from others, only as far as life-practice made him to differ. He was a model, for all who would be Christians—holding animal nature in subjection to spiritual life. He was a high hope to humanity—is now—as to what human nature can attain unto. With similar propensities; tempted in all points as we are; yet using the good power in him to defeat all selfish ends.

Jesus, being like other men, he was the proper person to be our exemplar; had he been born without a similar nature, he would not have been the needed, desired model. His gospel is an exemplification of dominion over every perverted and unspiritual appetite; giving hope and power, unto every soul, to accomplish salvation and redemption, by daily self-denial and the spiritual cross. His life was the result of compliance with the higher laws of his being—and by similar compliance to the same laws, every man and woman can, cheered by his example, "go and do likewise." If we want the salvation which was in Jesus, we must live as he lived; or we may want salvation from sin, time, and eternity without end, and never obtain it, except we "take up our crosses," and live his life.

SHAKERS, N. Y.

D I E T.

ELDER J. S. PRESCOTT calls our attention to an experiment in dieting, which a person in Medina, O., has practiced with increasingly beneficial effects. As an economical experiment it certainly is forcibly interesting. We condense: "For breakfast, five graham gems with butter; no inconvenience nor hunger followed—cost *three cents*. Dinner, $\frac{1}{2}$ lb. rice, one ounce each of sugar and butter—a good meal—cost *five cents*. Supper, $\frac{1}{2}$ lb. corn meal, $\frac{1}{4}$ pint milk, cost *three cents*. One day's cost 11 cents. For a change, one gill of beans which, by the quart, cost less than half a cent."

The correspondent claims to have worked hard, ate nothing between meals, is renewing his age and youthfulness, and only dreads the lonesomeness to be experienced by living to a very great age. *

CHRISTIAN DUTY MEASURED BY KNOWLEDGE.

—
ELDER A. PERKINS.

In consideration of doctrines so palpable as those given by the immediate apostles in confirmation of the teachings of Jesus, in reference to real Christian life and character, that, with intelligent minds, there should exist such extreme ignorance, I am exceedingly puzzled.

Listen: 1st John 2: 16. "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." The spirit arising from these three branches, which constitute the world, is almost universally the ruling element in man — professor and profane. Paul tells the Galatians that "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." Also, that "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings and such like." Can language be clearer and more to the point, showing the tree which bears such fruit? Such testimony, with the example of Jesus before us, together with a thorough knowledge of ourselves, gives unequivocal evidence of this fact — that in this world is to be found only a shadow of genuine Christianity.

The fruits of the tree we cultivate will crop out, no matter what the profession; our works follow us, declaring our condition; we are known by our fruits.

Verily, we see an extensive field open for labor; the marvel being that conviction seems so withdrawn from the earth; it is so limited in its operations, that with all that has been done to christianize man, so little manifestly exists, of real, genuine Christianity; that in man and in the fruit of his work, there is to be found such a destitution of the character and spirit of the gospel of Christ.

And while we would recognize the good we realize exists in the earth — while we would defend and preserve it, we should also feel bound to be severe upon error and in our condemnation of evil. Not because of custom or popular feeling should we uphold a wrong, bless it, or give it any other than its true and legitimate name; not because our fathers had not received a clear vision and perfect sight of science or religion, and thus through ignorance were in any degree led by false faith, should we shut out the light and continue to walk in darkness, allowing no growth, unfoldment or progression; but as patience will give a perfect work, so let wisdom render hers.

By promise indubitable, the earth is to be full of the knowledge of the Lord, and a highway is to be cast up, which will give

souls a privilege to travel in and find an increase of righteousness, which will extend unto and beyond the confines of earth. Otherwise, why the mission of the Saviour to preach to the spirits in prison which were disobedient in the days of Noah? Jesus was commissioned to perform no foolish errand. In his mission, he evidently did a work of mercy, whose result gave not only knowledge to those ignorant transgressors, but power by which they could improve.

Progress is eternal: Tell us no more that it ends with earthly life. This is a contradiction of the declaration of the Saviour of the world, in that he was the only door of hope to lost humanity; a denial of the justice of God. No soul is deprived of mercy and cut off from God, without a knowledge of the revelation of this plan of salvation. There is no condemnation without disobedience to known light; the destiny of no man is fixed, so long as he is ignorant of truth; and equally inconsistent is the doctrine, that man is saved and reigns with Christ, without a knowledge of him and his requirements, and a baptism into his holy spirit. What then? The answer is clear; if man receives not the full revelation of his duty to God, to his fellow-man and to himself while in this world, (which is the case with all who preceded the advent of the Saviour, and which is equally true of millions who have departed this life since that date), God in His justice will open the way for knowledge to those who are waiting in the spirit land, as were those who were ignorant, and on whom the long-suffering of God waited in the days of Noah.

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ANOTHER HOUR IN THE DAY OF PROGRESS.—
ELDER G. B. AVERY.

PURITY OF LIFE, not amalgamation of religious professions, nor union of professors who are antichristian in their life practice, is the panacea for the human race.

Realizing a want of power over sin, of ability to rise above the level of worldly elements, and their sorrowful life-experiences — a want of strength to sustain even the religious professions of nominal Christianity — the divided and subdivided sects of Christian professors are looking to amalgamation of creedal faiths — union of religious societies, and harmony of religious professors, in the belief that Jesus paid the whole debt of sufferings, for all the sins that believers in his name commit, as the *catholicon* for curing the physical, moral and spiritual ills of the human family. But the light of truth reveals this to be a most prominent error.

No combination or amalgamation of any number of impotent medical preparations is equal to the cure of disease, whether physical, moral or spiritual! Mankind are religiously diseased — a cancerous tumor of the *imputed righteousness* of Jesus is eating out their soul's life. A palsy, consisting of the belief that the animal blood of the man Jesus, shed upon the Calvary cross, is the atonement for all the sins of believers in

Christ, is curdling the spiritual blood in the veins of nearly all souls in professional Christendom.

The lamentable fact is that all the popular religious creeds propose salvation, by the sufferings of Jesus, from the guilt, condemnation and powerful consequences of sin, instead of salvation from sin itself, by a personal cross against all sinful indulgences. This is a base plan of salvation, never conceived by the Divine Mind, nor taught by Jesus; and is instituted as an accommodation to a sin-loving race, who are still undiscouraged of being saved from its pleasures. It is a religious malpractice, engrafted on almost the entire tree of human development, and characterizes the physico-medical practice of our race, applicable to both body and soul, in all the lanes of life; prescribing *remedies* for, rather than *preventives* of disease. It is no less characteristic of the moral and religious therapeutics of the popular masses of so-called moral reformers, and Doctors of Divinity. Painkillers — in other words, nerve deathdealers, to benumb human sensibility; put the body to sleep; tone down the moral sense to the point of indifference, and bring the spiritual consciousness to a level so low, that no condemnation is felt for violations of spiritual law which result in death of soul, are the prescribed remedies for human ills!

The simple truth is, mankind do not want to be saved *from sin*, but in the *indulgence* of sin; they desire to enjoy its pleasures, but to be saved from the consequences. They crave the disposition that engenders disease, but to be saved from sickness; hence, the physician who teaches hygienic laws, for either body or soul — laws requiring self-denial, *purity* of thought, word and deed are distasteful to the majority. A religion embracing the power of salvation *from sin*, is, by the popular throng, as undesirable as a frost in June, because it cuts off the anticipated harvest of sinful pleasures. Thus the ship of human reform for health and happiness in body, mind or spirit, is embarrassed by blockades on all seas of life; and a work of redemption which might be accomplished in a twelve-month, by the adoption of *Purity*, — abstinence from the lusts of the flesh, from thoughts that blush with shame, indulgence in stimulants that fire the blood, in narcotics that benumb the senses is not wrought out in a thousand years.

The harmony of religious faith — the inspiration of heavenly baptisms that would flow from the honest confession and leaving off of sin in a week, are voluminously written about, oratorically talked of, and animatedly draped in song, as in the *distant future*, but are only known as in a dream of things yet to be. A religious life in its present, popular wake, is a golden farce!

Why should not the rising generation, as they really are, be stupid to its semblances; infidel to its arid professions; its mock salvation; its hollow holiness; its sinful saintliness; its indulgent sacrificial altar; its wholesale, silent, hypocritical confessional; and consequently unrepentant life, since

these are but a mockery to the name of religion?

But, as our race has a religion embracing, 1st, *Practical Purity* of life — abstinence from all that defiles the senses and stupefies the soul; 2d, *Consecration to God*; 3d, *Forgiveness and love to man*, instead of war and strife; 4th, *Living for the good of Brethren, Sisters, neighbors, and all humanity*, instead of self alone — a universal Christian patriotism; 5th, *A baptism of heavenly inspirations*, ministering to the aspirations of soul-life; and all mankind will bow in spirit, acknowledging its truth, and be blessed by its bennedictions of love and charity; the march of human redemption will be with vigorous, perpetual youth. Such a religion cannot be reproached, if not adopted by all. But a union of all denominations of professed Christendom into one brotherhood embracing the idea of salvation *in sin and from its consequences*, by the sacrifice of Jesus, would only more heavily curse the world; binding it with still stronger thongs of theological death; and leave mankind to the only sure hope of seeking a religion, gushing with heavenly baptisms of pentecostal power; the gift of salvation *from sin*, and a merciful and loving God.

FOR THE SHAKER.

A VISION.

HENRY T. CHILD, M. D.

"Behold I set before thee an open door, and no man can shut it." — Rev. 3, viii.

As I was musing upon this text I beheld a vision. I saw a great multitude of people going up a very steep hill, the paths were exceedingly rough and thorny, and sometimes great rocks were in the way which it seemed almost impossible to get over. There were all sorts of wild beasts in the road, among them I saw lizards and serpents of various kinds, and other slimy, creeping things. Many of the people had some of these animals traveling with them. Most persons seemed to be troubled and were glad to make companions of the animals, for they were nearer to them, and did not seem inclined to help one another, but generally they were taking advantage of each other. I saw women, who were wearied with their journey, and they sat down by the way-side, and as the men came along they did not take any notice of them, but would step on them and walk over them, not heeding in the least their cries. All along this road I could see open places in the form of crosses, and I heard a voice saying: "Behold I set before thee an open door, and no man can shut it."

I watched them closely, and after a time I saw one who was about to enter in, having become very weary of the journey of life. I stood near to him and there came two shining angels, who said unto him: "Thou must strip thyself of every thing, even thy garments, and go in without any covering, for behold there are robes of righteousness for all who enter." He began to strip himself, but there were some little things that he desired to take with him, and the angel said in a very firm, but kind voice: "No! thou must confess, and lay aside every thing, or thou canst not enter in." But he replied: "Oh I cannot do this." So he went on his way, hoping for a

more convenient season, and these angels left him. Others came and said to him: "Foolish man that thou art, put on thy clothes and take thy treasures with thee for the road will soon be smoother." Then a little angel, pure and white, whispered in his ear: "See that thou do it not." And strength came to him for he had overcome temptation, and he said: "I will, by the help of God and holy angels, confess and strip off every thing and enter in." Then I saw him take off many things that had been concealed from my vision, and throw them away, and as he passed through the narrow door there was not a hairs' breadth of room for any thing but himself.

I watched many others who looked toward the opening, but they were going along with the animals. Some leading these, and others being led by them. I asked one of the spirits that was there if I might look in at one of these cross doors? He replied, "Yes," and I did so. There I saw a beautiful road, there were green pastures and still waters, but no wild and ferocious animals. The people were all helping each other along, and were very happy, singing songs of praise as they went along.

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THE GRAND SEAL OF CHRISTIAN HUMANITY.

WHEN the millennium shall have dawned — when "the fulfillment of the law" is established — when the SEAL, by which "men shall know the disciples" of Christ is ever apparent, then shall we realize that Love rules all creation.

The golden rule of Confucius, adopted and extended by Jesus, means more than it says. "All mine are thine — and thine are mine" — fall with crushing weight on the great sin of the world — unchristian selfishness. "Brotherly love" means something more than poesy — Christian fraternity, more than cōoperative partnerships. To love others who love us is an easy matter; the drift of all humanity, good and bad alike, agreeably acknowledges this. To love those who please us — who do just as we direct — is an affection as noted in the devils, as in exalted saints. The comparative remark of Jesus: "Greater love than this, hath no man, that he lay down his life for his friend," is superlatively surpassed by love for those inimical — for those who do not love us. This love is something more than airy substance, which breaths unmake or make at pleasure — more than rhythmic poetry implies, and sterner prose in action, than found in paragraphs. Its name has been usurped by passion, and profaned to unholy uses through all time past, still its eternal principles are pure. The law of heaven is love; — in heaven on earth, no less than elsewhere. To know that God loves us, in our obedience and waywardness alike, every day's blessings bring us to quick conclusions. To know that we love one

another, is knowledge unattained, and made impossible, by every exception we actually present, or mentally reserve. No sentiment is more prevalent in Shaker song than LOVE. It is well. Turn we often from the sentiment, to know that love lives not in song alone? Do we realize, as we should, that love has head and heart, hands and feet, voice and prayer, and unreserved consecration to every unselfish conclusion?

Do we think, that all barrenness of prayerful offerings — all failures in spiritual struggles — all "aching void," and want of life and zeal, of courage and confidence, have been and may be predicated upon "remembering thou has aught against thy brother," sister, friend or enemy? How truly the song :

"The wayward and erring most need our affection —
"Withhold not this boon." * * *

Again :
"If we love not each other as sister and brother,
"How can we love God?"

And again :
"My life I'll square, my habits change,
"Till love I am possessing."

And listen:

"Love, love, practical LOVE, that will appear in my words and my ways,—
"Love that will clothe me, and cause me to speak, kind to the strong and wise to the weak!"

And how faithfully do we comply with:
"Not alone for those who love you, are you called to do good—
"Nor for those who seek your comfort, giving honor to your word—
"But bless ye those who curse you — for those who hate you pray,
"For if you only give, where much is given to you, why is reward expected?
"Or why the kingdom due? Love ye your enemies,
"Do good, to those who love you not!"

And yet, it is so common, the world over, to make "the weak bear their own burdens;" to fail the helping hand to rise; and oftener give the gibe and kick to those who've stumbled! "The milk of human kindness," and Christian affection, are too seldom seen expressing themselves in reclamation of the erring; while oftener the cold chill of unchristian indifference and sectarian slight replace them! How true it is, where one is found in error, loving souls can only magnify the gospel by helping the sufferer up! Whose value is enhanced, by any unchristian or ignominious action? Love, not only "worketh no ill," but worketh all, and every good.

Community Life, like every gift of God, is intended to circumvent selfishness. Brethren, Friends! We are blest with unusual facilities for the outworking of Christian love — as opposed to the me-and-mine principle of the common marital relation. Like every other gift, Communism may be equally perverted, to its selfish opposite — its accumulated force, and genuine aims, be made to contribute to the selfish area of me and those who best love me! but, as standing before high heaven, holding a sacred trust, let us acquit ourselves as men and women of God! If Communism fails, selfishness, and those who practice it, shall bear the responsibility.

BUT IT MUST NOT FAIL. Let those charged with the treasury of millennial hope, life, energy and human redemption, so unselfishly live that it may be well said: "Behold, how *these* Christians love one another!" and, as those "passing from death unto life," let us each work and pray with Abou Ben Adhem:

"I pray thee, then,
Write me as one who loves my fellow men!" *

THE RESPONSIBILITIES OF THE RICH.

The recent deaths of several millionaires—Singer, Astor, Rothschild and others—having quickened the pulse of the people, call into consideration the words of Jesus: "How hardly shall they who have riches enter the kingdom of God."

There is an unreasonable antagonism between the *poor* and *rich*, caused by the fact that they are so. The mere fact of one person being capable of accumulating millions, while another is not, is an insufficient cause for either self-exaltation or envy. But it is a fact that the great disparity in the ability of individuals to accumulate *gold*, occasions more inimical feelings, than an excessive ability to accumulate any thing else. The reason of this is patent to everybody—that the power which ever accompanies the accumulation of wealth, is so invariably used to promote excessive selfishness; and not for the ends of philanthropy. For the rich man to feel, that he is in no way responsible for the comfort of his poorer neighbors, is one of the most prominent of human mistakes. There is, no doubt, wealth enough in the world, to make *all* very comfortable. With those having superior ability to make fortunes, rests the responsibility of being "*MY BROTHERS' KEEPER*," to an extent equaling their excess of ability to get rich. But while this *responsibility* is accepted and exercised scarcely anywhere—(probably nowhere, with unreserved, unselfish consecration to philanthropy)—yet we find the best illustrations of this, in the introductory exercises of the early PENTECOSTAL CHURCH, and in COMMUNITIES, where individuals composing such, have solemnly promised God and each other, to devote their *all*—wealth, strength, time and talents—for the general good; and to *fare and share alike*, in all the comforts and misfortunes that may follow. And where this excellent system is honestly practiced, there is neither rich nor poor, master nor slave; neither aristocratic dominancy nor servile mendicancy; but "*we are brethren*," is the happy, general feeling. Has the story of Dives and Lazarus no worthy application in our days? Tell us, you who can, wherein Wm. B. Astor differed from him called Dives, in olden times? Was he not grasping for gold, and most active in "laying up treasures on earth," until sickness and death seized him? While he rioted in uncounted millions, did the poor find in him a friend? Would the paltry sums bequeathed by his will, favorably compare with the value of a dime, which some men give to a passing beggar? Holding, the where-withal to relieve the untold miseries of the

thousands on every side of him, did he prove himself the value of a smile, a sunbeam, or a loaf of bread to a single household, other than his own? He died, forced to leave, what he would gladly have held through all eternity. What treasure has he now? "*That is the question.*" With the simplest power to reason upon *causes and their effects*, who would have lived and died as did he? Instead of being an object of envy and enmity, does he not excite our pity? and *his* ill-gotten, useless pile of gold, and pyramid of selfish sordidness of character—are not these to be fled from, as from the devil? "It is easier for a camel to pass the 'Needle's Eye,' than for a rich man to enter the kingdom of heaven." Rev. Newman Hall, visiting Jerusalem, writes:

"At a certain hour of the night, the gates to the main entrances of the city are closed, and there is no ingress excepting through the 'Needle's Eye'—a gate so small and low, that men and women must stoop to pass it; and a camel to pass it, must be unloaded, and crawl through on his knees."

Here's Astor's chance of getting in, and those of like ilk. Rich men and women: Make your wealth an honor and a blessing,—study your eternal interests by devoting it "*to charitable and religious* (not sectarian) *purposes*;" and let it not bar your entrance to happiness in the eternal world. The subjoined paragraphs may, or may not have been delivered *in propria persona*, but they are true in principle, agreeably with our instructions. We copy from the *Banner of Light*:

"Gardner Brewer, a wealthy gentleman of Boston, recently deceased, reported himself as follows:

"I am strangely bound to the things I called my own, and if I have wings of aspiration, I cannot use them in consequence of this binding. I am absolutely dissatisfied with myself and every thing else, but suppose I shall outlive it, as people who seem to be good in this spirit-world tell me, but how soon God alone knows! I could wish that I had gone out of this life without owning so much as a foot of ground whereon to stand, but I cannot change matters now, so I must take the consequences. I called Boston my home. It was; but I cannot tell now whether I have one or not; but am assured by kind, benevolent spirits who are attendant upon me that I shall gain a better condition by coming here, and taking a new start."

PEACE CONGRESS OF NATIONS.

As a war strategist, General Grant won golden opinions and the chief magistracy of the U. S. But, until a recent date, he was not even suspected of brilliancy as a statesman. Some of his recent utterances, however, touching Church and State matters, have, in the eyes of the nation, carried him to a front rank among statesmen; a large number of journals formerly opposing him—among others *The N. Y. Tribune*—complimenting him with delivering himself of wisdom, which the nation could not reasonably have expected for scores of years to come. The United States will not soon forget, the grand rallying cry of "*LET US HAVE PEACE.*" In the light, and unprecedented glow, of the amicable settlement of The Alabama Claims, during the service of the present Presidential incumbent, we urge, hope and pray, for the establishment of a PEACE CONGRESS OF NATIONS, to arbitrate the cause of justice among all nations, with a view to banish

from the world the curse of WAR; and consequently the expensive necessity of standing armies and navies. The time for the abolition of such old-time barbarisms seems fully ripe; and we urge the attention of our own, and all other nations, to a scheme, whose aim is the increased happiness and spirituality of all peoples. With WAR and its contingencies, as things of the past—with energies that have been perverted, turned into the proper, peaceful channels of agriculture, arts, sciences, literature and manufactures—none will say "*I am poor*"—for the reign of universal, peaceful brotherhood will be eternally established! This is not a utopian dream—it is possible—and we therefore raise the undying cry for a PEACE CONGRESS OF NATIONS, whose every diplomacy will aim to

"LET US HAVE A LASTING PEACE":

"That golden age, on history's page, shall gleam in truthful lines;
For even now, its dawn appears, in bright, prophetic signs."

RUSKIN, TO THE RESCUE.

RUSKIN, the pen-painter of England, believes in the possibility of a heaven on earth; and is about to attempt one of the most gigantic schemes, to relieve his countrymen of the twin curses of pauperism and slavery. A large estate having been secured, it is believed, operations will begin in the early spring. Basing his enterprise on "the nobleness of human nature, the majesty of its faculties, the fullness of its mercies and the joy of its love," he enlists, under the Society of St. George, to make a practical reality, what has long been considered a utopian dream. Large estates are to be bought by the Society; on these villages are to be inaugurated, the land rented to as many individuals as it will comfortably maintain—the rents being reduced, as the land is improved. Every one must labor for his daily bread; where manual labor will do the work, no machinery will be permitted; in proportion as this rule proves a disadvantage, the rents will be reduced. The destruction of timber is prohibited; the tenants must not "deceive, kill, nor hunt any living creature, nor destroy any beautiful thing;" and must love their neighbors as themselves; and even where this appears impossible, "*they must act as if they did!*" In every village the population will be restricted, towns and cities being discouraged. Schools will be inaugurated, also museums and libraries. Stores will be established, which will be stocked primarily with food and clothing; subsequently with books and works of art. The dress will be regulated—"quite as much for the pride of the maid as the mistress, for the man as the master;" everybody must dress well; none will be allowed to wear the cast-off clothing of others, nor sell nor pawn their own to others. None will be permitted to appear in rags on the street. Health, peace, prosperity and plenty are to be aimed at, and every thing must bend to these *desiderata*. "I do very believe," says Ruskin, "perceive and admit in convinced sorrow, that I live in the midst of a nation of thieves and murderers; that everybody round me is trying to rob everybody else; and that not bravely and strongly, but in the most cowardly, and loathesome ways of lying trade!" To prevent these, and to establish every man and woman

"under their own vine and fig tree," it is his intention to turn the aid of millions of money; and let us all hope that his expectations may not prove a utopia.

WE ARE NOT YET A FREE PEOPLE.

AN OPEN LETTER.

—
SHAKER VILLAGE, SHIRLEY, MASS., }
February 1, 1876.

Honored Friend, G. T. ANGELL, Boston:

Allow me to thank you for your many labors of love. In so much as you have done good to any one, you have done it unto me.

A presentation of the facts from time to time in the future, which you have already brought before the public, showing, that crime is on the increase in this highly favored State, cannot but do good.

As citizens of this republic, we have several grave problems to solve in reference to its perpetuity. The effect of our system of finance, including usury, (one per cent is usury), on the creation of crime, requires serious attention. When the farmers as a body, invest elsewhere than in their farms, trouble is not far off.

The existence, and the rapid rise of so many millionaires in our midst, is anomalous with the logic of a republic; in the nature of things they are the offspring of wrong conditions, and are clothed with power not compatible with the general good. At their will, they can vitiate the sources of law and justice; and when it suits their interests, can change commercial values, and tax consumers, as the monarchs of the old world do their subjects.

The relation of the employer and the employed, increasingly presses itself on public notice. The late existence of slavery was only a labor question. The idea that moral agents, citizens of a republic, should be left by thousands, or even a single citizen, in the hands of millionaires, or companies of capitalists, the latter parties being in possession of the enormous productive energies of our times, and the former to do their will — glut the markets to repletion; and then suffer destitution from the very abundance they have created — thrown out of employment, on to the labor market as a commodity! is an astounding crime against the republic. That a moral agent, responsible to his own knowledge of right, to the Supreme Being, to his fellow citizens, and to all the demands of the republic, should be left to compete with iron, steam, and steel, in the hands of these parties, is atrocious — is the hugest crime of the nineteenth century. Just as sure as the labor question at the South was met, so surely will the labor question at the North, press to be adjusted. If not adjusted, then the great republic — the hope of humanity — will prove a failure; which I think cannot be.

Our brethren of the late slave States would not listen to words of wisdom. Their persistence in wrong culminated; then He, who governs the moral universe by law, as He does the material one, met them in their own paths, broke the yoke of bondage, and buried that form of human vassalage, beneath the dead bodies of the oppressor, and with the havoc of war, destroyed their ill-gotten property. Is there not a lesson here for us at the North? This ever-pressing and momentous subject, if not settled in wisdom, may be solved as was that of slave labor, in awful

convulsions, dire calamities, and fearful destruction.

With me, it is a matter of deep concern, that the conditions of all the citizens of our loved republic, should be favorable to its perpetuity. Would it not be well for those who have statesmen's hearts, who feel the approaching future, to take steps in gentle ways and manners, and teach us how to secure a healthful distribution of all the products of labor, and thus avert impending evil?

Have we not one common Father? Why should not the blessings of civilization be as equally distributed as the rain which falls alike on all? Are not the accumulations of wealth the fruits of modern civilization? If so, is it morally wholesome that it should be left to accumulate at some points to fester into extravagance, and be withdrawn from others, causing want, discontent, degradation and crime? Would it not be well for every producer to have an interest in the fruit of his labor as has the employer, and so cease to be virtually a slave?

Is it ever taken into consideration, that the domestic surroundings of men of wealth today, exceed those of princes of the fifteenth century? while in this day, the surroundings of the poor are in many, very many cases destructive of health and life, and the means of living as limited nearly, and more uncertain than of that century? Again, the wealth alluded to, is the outcome of the intellectual labor, not of a class, but of society. Therefore, the enormously productive energies of mechanical and chemical appliances belong of right to all. They should be assistants, not competitors with moral agents as is now the case.

The ancients founded their republics under the light of other ideas than those of our day. The peculiar relation of families to one another, and the existence of a lower stratum of families in their societies, who had neither a hearth, altar nor priest; and of course, had no religious nor political position, necessarily caused great difficulties. When these occurred, there was no way to settle them but by overpowering the ruling families. Hence to maintain social equilibrium, from time to time, those who had amassed much land, were either killed, or driven off, and the land divided.

In the histories of these republics, when favorable aspects presented themselves, no doubt their profoundest thinkers favored a somewhat just distribution of the land — an approximation toward Jewish equality.

Land being the source of human sustenance, of social and judicial equality; and a regulator of the exchange, and values of commercial equivalents; to insure perpetuity to modern republics every citizen should be a landholder, or have access to land at all times.

To buy and sell, as we do a manufactured commodity, is to make those who cannot buy it, a commodity also; and is the veriest opposite of the idea of loving the neighbor as we do self. The Jewish idea was an approximation to Christianity — "the land could not be sold for ever;" only to the Jubilee. Under Christian ideas, land can neither be bought nor sold. To do so, is to make servants — slaves of our brethren. Kossuth remarked, "The Christian nation is not yet." Therefore we have troubles enough, and more, and worse in prospect. The earth is the Lord's, not man's.

The mission of this republic is *justice to all*; and is identical with Christian ideas and sentiments.

Were the sages of antiquity to appear now, would they not congratulate us, "that we were free from the demoralizing influences which bound them as with iron bands? With them, families with their gods and priests, were little worlds in themselves. Each family and its gods, were isolated from, if not antagonistic to, all other families and their gods; and in their wars sought the destruction of both. That now, we had the glorious opportunity to accept the human family as a unit, and to have no god but our Father who is in Heaven — who has given to all his children alike, the surface of this planet for their sustenance, as he has given the air we so freely breathe." And further, they could say, "That to lend upon interest, is to tax poverty; creates false conditions in society; is contrary to the feeling of benevolence, and to all the higher attributes of our being; and repellent of the injunction of Him whom we profess to pattern after — lend, hoping for nothing again."

Can it be said that the foregoing is impracticable? Did not the founders of this republic, through many sufferings, bequeath to us a social compact organically just? Having such magnificent opportunities, shall we fail to render it so? Nay, let us advance a step, be more than just — be beneficent; then it will be easy to be just. The time has indeed arrived for nations and individuals to manifest to each other a divine humanity — to breathe forth into practicability the inspiration of our loved neighbor Emerson:

"And each shall care for other,
And each to each shall bend,
To the poor a noble brother,
To the good an equal friend."

I have written from the midst of a Shaker Community. Your form of government is organically just. Ours, is organically divine. Carry out your ideas into practice, and permanence, peace, prosperity are yours. Carrying out ours, a stability, peace, and prosperity which has never been exceeded, is ours now.

Those who have an inward feeling — a craving to live the higher life — to realize in themselves, in their every day life, the inspiration of the poet we have quoted, may visit us. With sentiments of deep respect, I have the happiness to be your friend.

Daniel Fraser.

LOVE AND LOGIC.

—
F. W. EVANS.

God is said to be love. It may as truly be said, God is Logic. Love precedes Logic, and logic that does not rest back upon Love, is powerless for good to man.

When Rarey convinced a wild, strong horse, of man's superior power, he used that power in love, gaining the confidence and affection of the inferior animal.

Before all other emotions, is the emotion of love to a new-born being. Love is the cord that holds the offspring to discipline. Love is unselfish. When we affirm that natural affections are selfish, it is true only as compared with spiritual affections, which supplant and supersede the natural. Blood relation is selfish relation, and is the basis of natural affections — mine and thine.

Soul travail is from self to God. When called by the Gospel, souls are either in a normal, or abnormal condition. Jesus and His fellows, as natural men and women, were in a relatively normal condition when called by the Christ-Spirit. In reproduction, their parents observed generative law. In education, physiological and dietetic laws.

Ann Lee, and her fellows, as natural men and women, were Gentiles. As such, they were in unnatural abnormal conditions. Generative, physiological and property laws were unknown, and of course, unheeded by their parents. Their condition was prophetically foreseen and foretold ages before their existence. See 2d Timothy, 3d chapter: "In the last days perilous times shall come. Men will be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholly, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of selfish pleasures, more than lovers of God."

As Joannes and Jambres withstood Moses when he was the minister of a more spiritual order than that of Egyptian philosophy and religion, so do these Gentiles resist a far more spiritual truth than was ever revealed to Moses. How hardly shall such enter the Kingdom of Heaven, as those now established on the earth! Why? Because the first practical effect of Gospel Truth, upon them, is to convert them back to a normal condition in their affections as natural men and women—as John Baptist turned the heart's affections of parents back to their children, and the same of the children back to their parents—to recreate natural affections, the first form of Love in all the animal kingdom. Men, who had forsaken each other as husbands and wives for years, began to feel conviction, and think they had a duty to reunite with them in a true generative relation. Neglected children, and disobeyed parents, were sought unto.

Drawn away and enticed, by their lusts, they became without natural affections. Now they are drawn away and enticed, by those natural affections, to disobey the call of the Christ-Spirit, to come out and be separate from the whole, natural, generative order. Let all, that are called, press into the Kingdom and confer not with flesh and blood relations, nor with the affections created by the love appropriate to that order—but act as did the Apostle Paul—straightway obedient to the Heavenly vision—for where there is no Spiritual vision, the people perish, in and from, both the natural and Spiritual orders. If souls will confidently make the requisite sacrifices, to free them from the lusts and appetites of the natural order, they will have a just inheritance in the Zion of God upon earth, in which ruleth the higher form of Love, having in it less of self and more of God. Let Love and Logic rule.

The Sunday Press (Albany, N. Y.) says, *THE SHAKER*, while being full of good things, has two prominent faults—too small by one-half, and too seldom by the same measurement.

AGRICULTURAL

"Now TRY IT," in the *Country Gentleman*—the best agricultural journal in this country—gives us the kernel of success with stock, when he writes the following article. We keep cows for their milk, and to get the largest quantity of this, no reasonable pains should be spared. *

COMFORT OF FARM STOCK.

THE idea of comfort, practically and intelligently regarded, is the key to success with all farm stock; other things equal, the most comfortable animal is the best looking and most profitable. Acting accordingly, some ten years ago, in December, I devoted a half day's work, \$2, to tightening up a stable for five cows, so that no manure froze in it afterward, and instead of having less milk every cold snap and more every thaw, it was more right along, in milk, comfort in milking, cleaning the stable, health of cows and thrift of calves, and only less in amount of feed required. One small Ayrshire coming in just then didn't vary three pounds from 35 pounds of milk per day, and 10 pounds of butter per week, for five months. Publishing my experience in the *New England Farmer*, led others to go and do likewise, and some years after, one correspondent said, that one item was worth more to him than the cost of the paper—and so gave the ball another push, as all should do. I found that with a properly constructed stable, the animal heat from a cow will keep a space five times her size above freezing temperature, and still allow good ventilation about her head, regulated at pleasure by an adjustable door in front. The winter profits of dairies may be increased a third, in saving of caloric and food, and increased milk and calf product, by remembering that a kind man is kind to his beast, and that disregarding their comfort "costs money."

CRITICISM—APPLE GRAFTING, TRIMMING, ETC.

A. LEAVENS, AMATEUR NURSERYMAN, CONCORD, N. H., writes substantially as follows:

"Dear friend Briggs: Your article in *JAN. SHAKER* on 'Starting a Nursery' interested me much. Thinning the young trees, one-half as much as you suggested, is advisable. *Root-grafting*, is found by us to be as good as the *cholar-grafting* which you recommend, and its advantages are, you get several grafts from each seedling—using only a few inches of the root for a graft.

"*Whip-grafting* is generally employed; but any splice that makes a perfect joint of the inner barks, is just as well. Grafts should be set so that the upper bud will just touch the surface, to prevent the graft drying before cohering. I much with saw-dust as an additional protection.

"Elder Evans is mistaken about trimming trees in the fall—the majority of best pomologists prefer late spring, or June! The wound heals quickly, while trimming in the fall, the rot is more apt to set in. (How these doctors differ! Ed.)

"Again: Hen manure and ashes are inferior as top dressing for onions, to plaster and hen manure—the ashes tending to neutralization."

SIMPLE REMEDIES.

Croup may be destroyed in a few minutes by grating a teaspoonful of alum, and mixing with double its quantity of sugar. Administer as soon as possible. All throat disorders find in this simple remedy a foe.

"A grateful reader of *The SHAKER* since it was first published," in Grand Rapids, Mich., recommends a *tablespoonful or more* of dry wheat bran, three times a day, before meals, as a sovereign cure for dyspepsia, when other suggested agents have failed. There's philosophy in the suggestion, and undoubtedly relief.

A friend assures us that the destructive "onion worm" can be totally dispelled by a free use of common field plaster, as early as the plants will bear it, and continued. If this is so, every gardener in the country can afford to send the value of *one cent* to the publisher of *THE SHAKER*.

HOARSENESS is relieved by using, thoroughly beaten, the white of an egg, with lemon juice and sugar. Take a teaspoonful occasionally.

CORNS: Pare closely; apply castor oil every night before retiring. The corn soon assumes the softness of other flesh. *Southern Medical Record*.

BUMPS: Take juice of two lemons; put a dozen pearl buttons into it, place all in a bottle; shake the material occasionally. Apply to the surface twice daily. This remedy is also recommended for corns and warts.

TOOTHACHE: *The English Mechanic* suggests to any one having sore or aching teeth, to put a piece of quicklime, as large as a walnut into a pint of water; rub the teeth and gums therewith once a day, rinsing the mouth afterward.

FELON: Common rock salt, dried, pulverized fine, mix an equal amount of spirits of turpentine. Apply on a rag, keeping the felon moist with this for 24 hours.

BURNS: One dram alum, pulverized; whites of two eggs, teacupful of lard or fresh butter. Cover the surface, change daily.

SPEAK NO ILL.

"Nay, speak no ill, a kindly word
Can never leave a sting behind;
And oh, to breathe each tale we've heard,
Tis far beneath a noble mind.
Full oft, a better seed is sown
By choosing thus the better plan!
For if but little good is known,
Still let us speak the best we can.
"Give me the heart that fain would hide—
Would fain another's faults efface;
How can it profit human pride
To prove humanity but base?
Nay, let us reach a higher mood—
A nobler estimate of man—
Be earnest in the search for good,
And speak of all the best we can.
"Then speak no ill, but lenient be
To others' failings, as our own;
If you're the first a fault to see
Be not the first to make it known;
For life is but a passing day
No lip can tell how brief its span;
Then oh, the little time we stay
Let's speak of all the best we can."

KING EDITOR: Will you please insert this poem in *THE SHAKER*? I think very much of it, and wish it a wider application.

Your sister, SAMANTHA BOWIE.

APPRECIATION.

Dear Shaker and Dear Friends: Enclosed please find sixty cents for one year's subscription of "The Shaker," which I have read for several years, and which has been to me a source of great peace and comfort; so much so that it would be a great privation to do without it. Though my life has been one of many cares, and though difficulties have darkened my pathway, and cast gloomy shadows upon the bright prospects of my future; I have pressed on my way with faith, trusting to the guidance of that hand that can lead us safely, even through darkest clouds, and thickest mists.

"The Shaker" has been a light to my feet and a lamp to my pathway. It has brightened my hope and renewed my strength. May its light continue to shine, and its might prevail, till all clouds shall be driven away, the rough places made smooth, all wrongs righted, and all shall see the salvation and glory of God.

Looking forward to this glorious consummation, I ask to be remembered in your prayers, that I and many others may be strengthened and enabled to go forward in hope and happiness, even to the end.

With my best wishes that "The Shaker" may ever continue—doing for others what it has for me—teaching purity and peace on earth that all may enjoy rest and joy in heaven.

I remain, hopefully,

C. E. B., BALTIMORE, Md.

When evening zephyrs whisper
When morn upon us breaketh
It is a constant blessing
These hours well fraught with labor, Bring goodness rich and new,

Memo Piano.

When evening zephyrs whisper
When morn upon us breaketh
It is a constant blessing
These hours well fraught with labor, Bring goodness rich and new,

ZION'S WATCHWORD.

North, Mt. Lebanon, N. Y.

When evening zephyrs whisper
When morn upon us breaketh
It is a constant blessing
These hours well fraught with labor, Bring goodness rich and new,

Of shadows of the night, When twilight nearer gathers
In brightness or in gloom, We find the toil of Zion
From eve to morning light, A scene of holy union

And sheds her mellow light,
Still in our hearts hath room,
From morn to shades of night;

Her mission glad and true.

Then in this realm of beauty,
And joyous in its mission,
We store the fruits of conquest
For labor is the watchword

We feel the magic spell
We hail each opening day,
Within life's treasury,
That will redeem the earth,

That stills the world of action,
Go forth to meet the burdens
And day and night bring nearer
It is religion's power,

MUSIC, NUMBER THREE.

J. G. RUSSELL.

PHYSIOLOGISTS reveal to us the startling fact that the human lungs are composed, in part, of little air-cells, numbering nearly or quite *six hundred millions*; — all of which nature has designed to be kept thoroughly and constantly active, by the involuntary process of respiration. At this point a few short extracts from reliable authority will best convey the needful information intended by this article. "1st. The volume of air ordinarily present in the lungs is about twelve pints. 2nd. The volume of air received by the lungs at an ordinary inspiration is one pint. 3rd. The volume of air expelled from the lungs at an ordinary expiration is a little less than one pint." [Dr. Southwood Smith.] Again — "In health, the smallest number of respirations in a minute by an adult, is not less than fourteen, and they rarely exceed twenty-five. Eighteen may be considered an average number." [Cutter.] From the foregoing quotations, the evidence should be sufficiently clear, to prove that a far greater portion of air received into the lungs, is that which has been breathed over a number of times — as for instance — "a school-room thirty feet square and eight feet high contains 7,200 cubic feet of air. This room will seat sixty pupils, and allowing ten cubic feet of air to each pupil per minute, all the air in the room will be vitiated in twelve minutes." [Cutter.] And yet how frequent is this occurrence manifest, in many of our music halls, where music is the all-absorbing theme of the hour! The writer is here reminded of a somewhat pleasing interchange of musical ideas between a couple of members of a singing school. The interesting question arose whether the human voice was a *wind instrument*, musically, or a *stringed one*. The debate was not long continued, before both parties arrived at a permanent conclusion that the voice was a *wind instrument*, as otherwise it would have continued its sonorous effects, even when the atmospheric element was in a

state of unendurable stagnation. Now, in the effort to remedy this prevailing evil of ill-ventilation, a two-fold barrier presents itself; for while we are striving to remove the vitiated air from our suffering lungs on the *one hand*, we become exposed to chilly, atmospheric currents on the *other*. A wide field is here open for architectural improvements in ventilation, which, it is hoped, will be thoroughly investigated, and active measures taken to remedy this physiological evil, throughout the entire length and breadth of our land. It does not seem essential to swell this article with scientific explanations or illustrations, to prove that which is known already — that *pure atmospheric air* is needful to produce pure and healthy blood. Suffice it to say that the culture of vocal music finds its *ground work*, as really in the proper development of the respiratory process, as music itself finds its *ground work* in the proper arrangement and modulation of tones.

TO EVERGREEN SHORES.

Ayer, Mass., Jan. 18, 1876, SARAH SARGENT, aged 86.
Shaker Village, N. H., Feb. 3, 1876, EMELINE KIMBALL, aged 65.

We were more than sorry to hear of this great loss to Canterbury. As a physician, nurse, and dear good Sister, "None knew her but to love her, None named her but to praise" — She leaves us to *bloom* among the "Evergreens."

OUR DEAR J. M. PEEBLES.

A communication from this Christ Apostle, we are only sorry to say, came too late for this number; but like every thing from him, it is *so good*, it will keep until we next appear. Our April number will reach him in Yucatan, among the ruins of Central America, where, we have long been aware, these have had an attraction for him. Wherever he goes, he works for God; and let every heart lift an offering in his behalf. Here's an excerpt from his genial letter to us:

"How the days, months, years glide by! The Centennial is close upon us. And while our Civil Government is preparing for a grand opening in early summer, should it be forgotten by Believers that it is a hundred years that Ann Lee, the baptized of Christ — Ann Lee, guided by revelation — by vision — by Angel Hosts, landed in this country and established the 'Millennial Church of purity, peace and 'all things in common'! And should there be no mass gathering — no public recognition of this Centennial cycle by the body of Believers?"

SONG OF PRAISE.

JULIA JOHNSON.

While God inspires my heart to sing,
Or gives it life to beat,
Praise offerings I will freely bring
And lay them at his feet.
He feeds my soul with hope and faith,
And love which never dies;
And sheds on it a living warmth,
From his celestial skies.

His precious power my spirit fills —
My highest themes inspire;
His presence, all my being thrills
With ardent, pure desire.
His blessings, hourly, on me pour
His chastening and his love;
And mercy rich — an endless store —
From his white throne above.

His fires are kindled in my heart,
Extinguished ne'er to be,
Till I from sin and death depart,
All stainless, pure and free.
I'll do his bidding evermore —
While life and strength are given —
That I may find when time is o'er
A rest with him in heaven.

Mr. Ruskin at present is advocating dancing as a part of religious education, and thus assails young Sunday School teachers. "At present," he says, "you keep the dancing to yourselves, and graciously teach your scholars the catechism. Suppose you were to try for a little while learning the catechism yourselves and teach them to dance." — *Albany Express.*

The Chinese are evidently pagans. They celebrate all their holidays by paying their debts, forgiving their enemies and shaking hands all around. The civilized people who have gone to China have not yet induced them to relinquish these odd and barbarous habits.

The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after. A saddened remembrance in the midst of mirth is like that thorn among the roses.

NOTICE.

We would very kindly request of our subscribers and agents, in sending names to *THE SHAKER*, that each name be written *plainly* and *spelled correctly*; also that the county, in which the subscriber's Post Office is located, be, in every instance, designated.

Careful attention to these directions will avoid much complaint for non-delivery of papers. — *Pub.*

The "Shaker," for February, which is now out, is a credit to Elder Lomas, the editor, and also to the house which publishes it, for its make-up and general typographical appearance are admirable. — *Express.*